/158 cont./

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/footnote 2 continued/ French geographer, Joaquin Costa, Colectivismo agrario en /this footnote is continued on the next page in the original source/ España /Agrarian collectivism in Spain/, Madrid, 1915, should give a large place to the community traits (pp. 532 sq.)? Independently of the tendencies of the work, the atmosphere of the institution seems to be rendered better in the Spanish descriptions.

On the plane of techniques themselves, it has missed an /159/ important problem, that of the utilization of accidental water. It seems that one would find in the Maghreb, in the conservatories such as the Atlas or the oases, the explanation of forms applicable to the whole Mediterranean basin, and notably to the single European sector where they have kept some fullness: this Spain which, in that, has shown itself to be obstinately faithful to the heritage of the Mussulman Occident.

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In the part of Morocco studied here, is the disproportion between the social edifice and its material substrate a trait of origin or of decadence? Does this contrast between so perfect an organization (1)

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1. Whence the inextricable difficulty of the litigations for the division of the water in the regime of European administration. Examples abound, which will not be cited. To keep us on the scientific plane, the best description that we have found and which moreover alludes to a neighboring sector, that of the Idaw Mh'mud, is given in an unpublished work (Arch. d'Imintanout) by Lieut. Oqbani on La législation de l'eau dans les tribus d'Argana /Water legislation in the Argana tribes/: attentive observation, describing curious procedures of drawing lots, but only at the stage of the result; the author seems to have missed

[Taqennurt]

613 /216 cont./
423 vicissitudes and against all outside interventions: in the case in
241 point, six centuries of powers of the plain, in open struggle against the montagnard system.

c) The confines: Lh'emri, Inzzūyma

619 Downstream from Taqennurt, the Seksawa bounds are promptly limited by those of the Dwiran. A terrain quite poorly irri-
131 gated today, Lh'emri, having become more or less the appanage of the local chiefs, terminates them. Higher, it is the hillocks of Inzzūyma, common to the W. with the Nfifa. Here therefore we are in a zone of confines.

175 The middle Seksawa valley was formerly occupied by the
619 Demsira. This was not the case for Bul^{c}wān, the landed traditions of which go back to some Ida u Blal. It is the former who were replaced farther downstream by the Ud Bessebā^{c}, whose first hamlet bears a significant name, Ad'uwar. The Arabic "douar," in contrast to the "village" of the Chleuh /Shluh/. All of this sector was devastated by struggles between tribes. Also, it was intercessors from the Seksawa valley, Ammern "marabouts" in particular, whom it behooved initially to swarm in from this side in order to bar the route to strangers. At Ad'uwar the Talh'archt and Tasbāit channels meet: this is a knot of waterways toward the plain.

Here one is in the domain of decadent, "shattered" history. A large portion of the Lh'emri today is domainal, and rented, at a rate of principle, to the amghar-s of the a. Abdella. Let us understand that this was a no man's land /the italics are in English in the original source/, theater of competitions of tribes, and of the expansion of the appanages. It is not there that one should look for a rural order.

133 To the E., toward Imintanout, a bulge of terrain sinks in /217/ a triangle between the valleys of the asif-s Seksawa and Imintanout. That would appear quite clearly to one who climbs
423 the slope of the Urkus. It is a matter of the ground of the Inz-
619 zūyma equally claimed by the a. Abdella and the neighboring
(659) Nfifa. The administration has consolidated and almost balanced

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/217 cont./ these rival claims by conferring on this vast landed-estate a collective status which divides it between the two tribes.

According to certain traditions recorded in a. Lh'sen, this collective should return entirely to the Seksawa, and its assignment at all to the a. Abdella would arise from one of these errors based on the perspective of contiguity, and such as we have often committed in North Africa, in Algeria for example, in the application procedures of the Sénatus Consulte of 1863.

The question was important, because if we had again found in the Inzzüyma traces of a property-owner's vocation for the ensemble of the Seksawa "fractions," our hypothesis on the former landed projection of the tribe toward the plain would have been singularly reinforced by it. It was a matter, in sum, of a study of archeological indications launched a little blindly. Here
243 are the results of this study. The following table groups the areas,
619 in measures of seeds, ᶜabra-s, of the different population groups
433 cultivating the Inzzüyma. There will result from it conclusions
184 for the moment negative. No regularity of distribution: a coun-
648 try worn, devastated by history. But a plurality of usufructuary groups: perhaps a remote reminder...

a) Part for the a. Imintanut (Nfifa)

	Nfifa of Imintanout	Other Nfifa	Demsira	Seksawa	People of the Sous	Ud Bessebaᶜ	Chichaoua	Mtugga	Mez'ud'a	Dwiran	People of Argana	People of Amizmiz	
Barley.....	4,047	6	112	153	236	235	3	25	12	0	26	17	4,872
Hard wheat	592	1	33	17	27	6	0	4	0	0	5	4	689
Soft wheat	163	0	0	0	3	0	0	0	0	0	4	1	171
Totals..	4,802	7	145	170	266	241	3	29	12	0	35	22	5,732